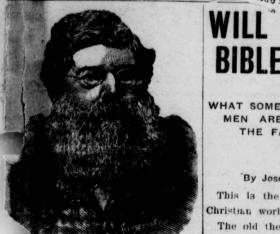


BLUE GRASS BLADE.

EDITED BY A HERETIC FOR THE INTEREST OF GOOD MORALS.

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WILL THE HOLY BIBLE STAND?

WHAT SOME PROMINENT CLERGYMEN ARE SAYING ABOUT THE FAULTS OF THE BIBLE.

By Josephine K. Henry.

This is the vital question in the Christian world to-day.

The old theologian and the higher critics are in bitter array against each other, and the fate of the Holy Bible hangs in the balance. For four centuries, ever since Luther and Calvin, the higher critics—the theologies which substituted the truth for the church, the Protestant world has accepted the "book" as the inspired "word of God," infallible and inerrant. The conflict began in earnest when geologists began to throw doubt on the literal accuracy of the first chapter of Genesis, and evolution began to take the place of fixed providential creation. It was asserted by the clergy that the slightest acceptance of evolution would lead to the utter destruction of the Christian religion.

The clerics proclaimed that unless every word and statement in the Bible was exactly and literally true, no part of it was worthy of acceptance.

Yet what do we see to-day? What the clergy have done is to ignore the inspiration of the Bible, and disbelieve in the orthodox religion of salvation is so widespread that at this late day, a Protestant Defense League has been formed and its recent proceedings in Marine Hall, New York City give evidence of the pernicious position the "Holy Book" is in, and to add to the dangers Protestant pulpits are filled with heretics who are throwing such broadsides into the old "ship of Zion" that she is trembling in every timber and seems to have lost her rudder and compass with a mutinied crew aboard.

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SHORT LETTERS

Bethelton, Ind.—Enclosed you will find an express money order for two dollars for which you will please give us credit for postal cards you sent us last winter. We will fill the remaining cards that we have on hand with names of persons we think will appreciate the grand little paper and send them to your office. We would have sent the money sooner but we met with financial reverses. Thanking you for your faith in us we are yours for success.—MARGARET COPPOCK.

New Sharon, Iowa—Enclosed ten cents for Blaides of July 3rd. There was a woman who came home from church near Peoria, last Sunday, by the name of Voss. A tree blew on her after she got out of the buggy. It took twelve men a half hour to get her from under the tree. She is badly hurt—three ribs and collar bone broken and has lost her sight but is not dead yet.—DR. J. M. WOOD.

New York City—Enclosed find \$1.00 for the Blade which you have so kindly sent me since I have had to spare. I wish you would try to help me along in your good work. I am anxious for Dr. Wilson to get away to Rome. I find a lot of good things in the Blade, although I am a Spiritualist and disagree in some things.

You call a spade a spade, and are doing all the good you can. No one can do any more than his best. Long may you live to enlighten humanity.—MRS. GRACE PHELPS BEST.

Washington, D. C.—The more I read the Blade the better I like it—mostly due to its plain frank way of expressing things. I like to hear men and women say what they have to say without any unnecessary abuse or insult. A friend of mine said, after reading a copy of the Blade: "It is too much of a knocker." But that is what counts. There is one consolation in knocking, especially when you are using an up-to-date steam hammer of truth, which hammers out more truth than the little old would-be miracle of superstition that others have been using these days. Of course we must be hard on the knocker. We can do that we know down and drag out of him.

Every American citizen should read what Bro. Wilson says about Martin the Fair, Teddy and the rest of the crooked gang. He has done a great service to the country, and in every case it has performed its mission. So much for the Blade. A friend of mine once said he would knock some of my funny ideas out of me—slapping to my Infidelity—as I was a Catholic. But when I succeeded in showing him that he believed Jesus had several brothers and sisters, he came to the conclusion that Jesus could not be God's only begotten son, and thus I made a good Infidel. As this stuff does not interest you and I must have Dog Fennell I send \$1.00—PROF. J. W. HUDLOW.

Denton, Texas—I enclose you a copy of my latest booklet entitled "Wads of Wisdom," etc., which I ask you to accept with my best wishes. I call your attention to a few of my remarks on pages 6, 7, 8, and 9, also some statistics on page 15. I also enclose you some clippings from our local papers and can say that I was personally acquainted with the young lady of this city whom this Rev. Fennell married here some years ago. I hope to meet you in St. Louis in October, but as I am an invalid and very poor there is nothing certain about my being there. I am a reader of the Blue Grass Blade and hope to see its circulation reach the 10,000 mark before many moons.—ROBT. G. WRIGHT.

New York, N. Y.—Enclosed find \$2 for the Wilson Rode Fund. If there is a book published I should like to have one, but this money goes toward expenses, book or no book.

I acknowledge through the Blade I would like to have you answer the following questions through the Blade.

Why call Jefferson an Infidel? In what part of the Bible can I find about burning witches, and about "drink and get drunk" and about horses in heaven?—JAMES KENNEDY.

Comment—We call Jefferson an Infidel because he was an Infidel as his writings show.

The Bible no where says we must burn witches, but says we must kill them in Exodus xxii, 18, and it is said there are horses in heaven in Revelation xix, 14.

Sheffield, Wash.—Enclosed find \$1.00. You are doing fine. It does beat all how the sky-photists are cutting up this warm weather. I see by the Blade and

other papers too that the preachers are getting ashamed of their calling. It seems to me that any man would blush to be called a preacher. I know of no meaner occupation than to mislead the ignorant and trusting multitudes that these leeches are having their say to, every Sunday, and it makes my blood boil to think of all these rascals are permitted to associate with. I would put a wooden stop to all if I could, you may be sure. Hoping you may live many years yet and wishing the Blade great success. I am respectfully—A. O. FELTON.

Hoversville, Pa.—Enclosed \$2—one for the Blade and one for Dr. Wilson's book on the Rome Congress. If you and Rev. Wilkinson have a confab in it print so we can all see the show. I think you will find him a little cœlly always trying to twist around and slip through your fingers; an artful dodger.

Our good Brother Moore can't wear other than Democratic glasses. Can't you debate with Rev. W. in some paper of the nation and copy it in the Blade?—R. L. NOEL.

Lake Mohonk, Ark.—This is my 73rd birthday. They here say "the wick ed shall not live out half his days."

It won't be true or the late conve

nient in St. Louis could not have gotten a quorum. Should W. J. Bryan ignore all those grand principles of democracy, those lofty sentiments which have made his great and loved from sea to sea and attempt to speak for plutocracy, now lead by Judge Parker, I hope some one will whisper the above in his ear when he receives Parker's telegram just knocked the breath out of the Democratic party.

The truth is what we are after and I say hit the humbugs hard and often. Dr. Wilson told him a high compliment, some time back, when the only answer he could make to our editor's criticism on his article on socialism was that "it was so d—bad it was good." When the Doctor is run up a tree in that fashion there must be some thing "rotted in Denmark" in the cause he advocates.—WM. T. WHITE.

Bowles, Ind.—Terribly do not think that you are right in O. J. Stone's article on Socialism. It is quite a hospital with your exhortation to others to be entirely fair when you open the columns of the Blade to the discussion of politics. We Socialists do not object to the way you politics so long as we are not forced to adopt them. You say that there is not a Socialist pa-

pers but

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The truth is

must be plain to every man and woman that is open to conviction, to whom should the product (wealth) be given?

You say that you are "surrounded by three multi-millionaires and none of them were laborers. Two of them spent years of their time in looking for opportunities and time to get rich." But in the last sentence you have the following: "The other one found oil, as a result of his labor we have the fine oil lamps, etc." By "the other one" and by "his labor" you imply that they were all of them laborers, at least at that time. You may think that it is perfectly right that Nature's storehouses of coal, oil, etc., from which the whole people must get their supply, should be exploited in the interest of a few multi-millionaires, but the Socialists don't think so. As for the declaration I can only refer you to their platform, as I could not, I can make my statement any clearer.

It may be "unpardonable stupidity in any man of education" to use the word "gain" in the sense that I used it, but unfortunately I can't claim to be educated. As you have seen from the account given of myself in an other place, I was so busy producing surplus value for my employer, that he might send "his" children to school, that I got left, as "the saying is. But in spite of this handicap I will venture to touch upon the word "gain" once more.

I hold that people, as a rule, will do right, if there is no incentive to do wrong; therefore it is apparent that if we would do away with wrongdoing, the rational thing to do would be to remove the incentive to do wrong. If my memory serves me right, I think I have seen in the *Blade* that if we would want to be happy we ought to do right because it is right, which in other words would be the same as to say that virtue in its own reward.

No wonder you get tired when you come to "rent interest and profit," as that is the very foundation of the conservative system. Only this country but practically every other country is suffering from, and that being the case, it can of course, have no significance to those that are content with merely skimming along the surface.

That as man should own an undivided share in the capital of the nation is a little too real to be "merely a political waggy" as every wage earner can testify to. In the first place you can't start in to work before the man that owns the tools of production allows you to, and you must quit the moment he tells you to, no matter how able or how much in need you are.

The *Blade* goes on to state, "the reason why we live under such that when he sees that there is no profits to be made, production ceases. Under a system where production is carried on primarily for profit, and only incidentally for use, this condition is bound to obtain. It matters not how hurtful a character the commodities so produced are, or how much misery is following in its wake, so long as there is money to be made in the production of it, just so long will it be carried on."

As for those people that would want to better their condition by changing the form of our government being "dangerous to the public," which by the way, has been the cry of the tyrant from time immemorial, I would say that nothing is dangerous to the public except the public itself. Regarding out right to change the form of government when it comes to operate to the best interest of the majority of the people, I shall refer you to the Declaration of Independence and to the Constitution of the United States.

In conclusion permit me to say that no matter how good a man may be, or what organization he may belong to, he is not entitled to be allowed to do what remains that so long as he votes to continue the system that produces the evils that he may be striving to ameliorate, he is at best building with one hand and destroying with the other.—O. H. STONE.

HIGH DIVE

Capt. Stanley and Brother

At

HIGH BRIDGE

SUNDAY, JULY 24th, 1904.

Also

ONE MILE SWIMMING RACE

EXCURSION RATES

FOR SALE

Nice country grist mill. Food and feed in fine farming country in Chippewa County, 3½ miles from city, Chippewa Falls, Wis. Splendid water power, 5 double stand rolls on wheat, 2 double stands on rye and buck wheat, 3 pair high roller feed mill all in good running order. For full description of property, call on or write, TILDEN ROLLER MILL, Chippewa Falls, Wis.

The case of Isabella Viola Schaller against the Rev. Charles Seymour

TIMELY RESCUE

OF A WIFE BEATEN BY OFFICERS
—NEIGHBORS HAD GATHERED
FOR THE PURPOSE OF HANDLING
MELVILLE STORY.

Mr. Sterling, Ky., July 15.—Melville Story, a farmer near Reynoldsburg, beat his wife unmercifully a few days since, and she and her young child were forced to flee to the home of another, Richard Irving, in Fleming County, Kentucky. Story went to the Rawlings home informed, and threatened to kill the entire family unless his child was returned to him. It is probable he would have carried out his threats, but neighbors armed themselves with shotgun and pistol to the Rawlings home. Officers arrived at this juncture and took Story to Flemingsburg and placed him in jail, which no doubt saved his life as he was bleeding against him is high in that section. Mrs. Story is a beautiful girl and her neighbors say they will protect her.

Judge Riley of Lexington, a Catholic, beat his wife, being his own judge as to when he may use that power.

What right then have people in Mr. Sterling to say that Colonel Stony—name suggestive of hard children to school, that I got left, as "the saying is. But in spite of this handicap I will venture to touch upon the word "gain" once more.

I hold that people, as a rule, will do right, if there is no incentive to do wrong; therefore it is apparent that if we would do away with wrongdoing, the rational thing to do would be to remove the incentive to do wrong. If my memory serves me right, I think I have seen in the *Blade* that if we would want to be happy we ought to do right because it is right, which in other words would be the same as to say that virtue in its own reward.

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The case of Isabella Viola Schaller against the Rev. Charles Seymour

ed her to go and tell his disciples to go into Galilee, into a certain mountain where Jesus had appointed to meet them, and that there they should see him.

After Mary Magdalene delivered the message Matthew tells us that "Straightway they departed into Galilee into a certain mountain Jesus had appointed to meet them, and that there he showed himself and gave them the command 'Go into all the world,' etc."

Here Matthew closes by the remark that "some doubted," thereby causing us to believe there had been some humbuggery, because the meeting was not plain enough to be convincing.

Luke's story is altogether different. He tells us Jesus went up into heaven on the night of the same day that he rose from the grave. Just before parting he told them to stay there at Jerusalem until he had sent the Comforter.

Mark's account corroborates Luke's version but is rather indefinite.

But John differs with all of them because he has Jesus administer the gift of the Holy Ghost by breathing on them and saying, "Receive ye the Holy Ghost."

Neither Matthew nor John gives any clue as to what became of Jesus after he once saw him last while Luke and Mark seem to know more than Christ's immediate followers. John seems to have seen Jesus again after the rest because he gives us an account of meeting Jesus on the lake of Gennesaret, quite a while after the resurrection.

DAVID SCMD.

You have seen from a late issue of the blade that Rev. J. W. McGarvey, the most prominent theologian in Lexington takes the position that there are no contradictions in the Bible. He once went to the Episcopal rector in Lexington and in a conversation with Rev. Ward, rector of the Episcopal church there, urged the existence of discrepancies in the New Testament.

When I got through he said "Well, what of it?" and explained that he did not rely upon the Bible for the truths of the Christian religion, but upon the traditions of the church and upon the apostolic succession of its clergy.

Again I have heard it strongly contended and by most learned Christians that the very fact that there are discrepancies in the Bible is strong evidence of its truth, because they say it shows that each writer was writing independently and the discrepancies show that they were not writing in collusion, as they say they sometimes did.

How are we to know whether they told the truth or told the story to shield themselves from public scandal?

There must have been different stories circulating at the time.

Matthew wrote, else he would not have taken the trouble to give his version, but he had some positive evidence in support of his contention.

Matthew and John were the only evangelists who were immediately followers of Jesus and their accounts differ so radically that it seems unlikely that they wrote from what they actually knew.

They contradicted each other. Matthew says that immediately after the baptism of Jesus by John the Baptist, the spirit led Jesus into the wilderness where he fasted forty days, while John tells us that Jesus already had his twelve disciples with him, giving them bread and that, on the third day after his baptism they went to Cana, in Galilee, and that instead of fasting he feasted and made wine to actual knew.

At the last supper Matthew tells us Jesus instituted the communion by passing the bread and wine as his body and blood. Matthew, Mark and Luke all give the details of the preparation of, and the eating of the passover on the same evening that Jesus was taken prisoner to be tried by Pilate, the Governor, the next day, yet John does not tell us anything about that notable institution or its being the first communion. Indeed he tells us that notable meal will not be eaten, where he tells us the Jews brought Jesus before Pilate, but they would not enter the judgment hall "lest they be defiled," but that they might eat the passover for it was the day of preparation.

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Here John has Jesus crucified one day sooner than the other evangelists say he was and John knows nothing of what happened at that notable meal except Jesus' giving Judas Iscariot the sop by which the devil got hold of Judas and caused him to betray Jesus.

The prayers of his wife, Hyatt say, were answered immediately and overwhelmingly and he has never been able to recover from the effects of them. He was desecrated out of court in December, but got the case reinstated. One of his depositions has got in from Los Angeles, Cal. The deponent is Hyatt's brother, C. W. Hyatt, who was entertaining Mr. and Mrs. Hyatt at North Bend, Neb., when the instant that he got his deposition. On this point the witness deposes: "She was sent into the public street, knelt down before the crowd and prayed that her husband would become a beggar. She

acted so he had to put her on a train and send her home in order to avoid being disgraced. She was a dangerous woman and had no control over her impulses."

Mrs. Hyatt lives at Clarence. She denies her husband's charges and will contest the proceedings against her.

According to the decision of Judge Riley of Lexington Hyatt should just have given his wife a good thrashing. The bible says "Men ought always to pray for women praying and they ought to be thrashed if they do it.

MRS. HENRY ON TOLSTOY

Dear Mr. McNamee, y. July 15, 1904.

I have just finished reading, in current issue of "The Open Court," Tolstoy's address to the clergy.

It is one of the finest things I ever read and I cannot refrain from writing to you to ask you to copy it to the blade.

Every priest and preacher in Christendom should have a copy. Grand for our side. It will make three or four columns in the blade. I wish you could have a special edition.

If you will print it, in advance, I will send you a copy. I think hundreds of clergymen will be interested in it.

"There is no higher power than man's soul, and the mightiest of all souls is the soul of a man. A few years ago some one watched the mighty infidel in the world, Colonel Robert G. Ingersoll, as he listened to that great master, Remond, drawing his wondrous bow upon his violin. Those marvelous strains soon touched the overflowing heart of the famous Agnostic, and as the big tears fell from the eye that had so often flashed with scorn, everybody present felt as never before, the striking wonder of the pathos, beauty and power of the music. It was something like a divine influence of music, and that explains why birds never sing, and if no song."

This means that there is no song distinctively infidel such as "Near God to Thee" is distinctively Christian. That infidelity furnishes no theme for song. We might as well acknowledge the truthfulness of this, even though in the very nature of things we must be infidel while tossing upon the shoreless sea of life's impenetrable mystery. So let us not be too abusive or pessimistic.

The waters know their own; and draw

The book that springs in yonder height;

So flows the good with equal law Unto the soul of pure delight."

July 13, 1904. H. J. HASBROOK.

Very truly yours,

RICHARD CONWAY.

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Lv. Winton . . . 8:25 a. m. . . . 2:10 p. m.

Lv. Clay City . . . 8:45 a. m. . . . 2:30 p. m.

Ar Natural Bridge . . . 9:54 a. m. . . . 4:35 p. m.

Ar Torrent . . . 10:06 a. m. . . . 4:40 p. m.

Ar Jackson . . . 11:39 a. m. . . . 4:15 p. m.

Trains Nos. 3 and 4 run daily, other trains daily except Sunday.

Trains Nos. 3 and 4 makes close connection at O. & K. at the junction of the O. & K. and L. & E. connection with L. & E. at Sterling.

Trains Nos. 1 and 2 make connection with L. & E. at Beattyville Junction for Beattyville, Ky.

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